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## THE CHILD IN LUKE i. 76.

THE Magnificat of Elisabeth (Luke i. 46-56)<sup>1</sup> and the Benedictus of Zacharias (Luke i. 63-79) were not composed by St. Luke, as Harnack supposed,<sup>2</sup> but represent Hebrew psalms inserted by the compiler of the two Judeo-Christian chapters prefixed to the Third Gospel.<sup>3</sup> These legends on the birth of John the Baptist and the Nativity of Christ were written in Hebrew or Aramaic, and the old hymns were inserted in their original Hebrew text and translated into Greek when the first two chapters were Grecized. Wellhausen begins his translation of Luke with the third chapter, just as his translation of the First Gospel disregards the first two chapters.<sup>4</sup>

The compiler may have added verse 70, *As He spake by the mouth of His holy prophets which have been since the world began*; he may also have prefixed *nabî*, prophet, to 'elyôn, supreme, in verse 76, *And thou, O child, wilt be called the prophet of the Highest*. The original text, it may be supposed, was simply: *wě-attâ hay-yéld 'elyôn*

<sup>1</sup> This hymn is not a song of the blessed virgin Mary; see *Encyclopædia Britannica*, 11th ed., Vol. 17, p. 811; cf. my paper "The Prototype of the Magnificat" in *Zeitschrift der Deutschen Morgenländischen Gesellschaft*, Vol. 58, p. 617.

<sup>2</sup> See notes 3 and 9 to my paper cited in the preceding note.

<sup>3</sup> Cf. Hermann Usener's article on the Nativity-Narratives in Cheyne-Black's *Encyclopædia Biblica*, cols. 3342, § 3, and 3347, § 13. Alfred Plummer on p. 7 of his commentary on St. Luke (in the *International Critical Commentary*) thinks that the Virgin Mary may have been the writer of the documents used in the first two chapters.

<sup>4</sup> Wellhausen, *Das Evangelium Lucae* and *Das Evangelium Matthæi* (Berlin, 1904).

*tiqqarê*, And thou, O child, wilt be called supreme. 'Elyôn is not exclusively an epithet of God: in Deut. xxviii. 1 JHVH promises Israel to set her 'elyôn 'al-kol gôyê ha-'ârç, high above all nations of the land (not *earth*!), and according to Ps. lxxxix. 27 (Heb. 28) JHVH promised David to make him 'elyôn lě-málkê 'ârç, supreme of the kings of the land (not *earth*!).

Ps. lxxxix seems to have been composed after the suppression of the rebellion of Zerubbabel in 519 B. C.<sup>5</sup> The first eighteen verses of this poem were afterward prefixed for liturgical purposes. Verses 1-15 consist of lines with 2 + 2 beats, whereas the following lines have 3 + 3 beats; but verses 16-18 belong to the first section. If we omit *all the day long* in verse 16, *the glory of* and *in Thy favor* in verse 17, and *of Israel* in verse 18, we have three lines with 2 + 2 beats. Sellin (*Serubbabel*, 1898, p. 195) regarded verses 1-18 as the original song, and thought that verses 19-51 were added by a later poet. Also Duhm (1899) considered verses 19-51 a subsequent addition. Duhm refers this poem to Alexander Jannæus, Grotius to Zedekiah, J. D. Michaelis to Hezekiah, Delitzsch to Rehoboam; but Graetz (1883) believed that the author of Ps. lxxxix was Zerubbabel or one of his descendants. Also Fr. W. Schultz (1888) thought of Zerubbabel.

There are far more references to this unfortunate Davidic scion than is generally supposed. I pointed out twenty-five years ago that Ps. cx referred to Zerubbabel who was regarded by the Jewish patriots as the legitimate king (Heb. *malkî-çédq*). This term was afterward misinterpreted as a proper name; but Melchizedek, the priest-king of Salem, is a purely fictitious person. Similarly the two personages Lapidoth, the husband of Deborah, and Barak, her ally, seem to be derived from a misinterpretation of

<sup>5</sup> See my paper "The Inauguration of the Second Temple" in *Journal of Biblical Literature*, Vol. 33, p. 161; cf. *Journal of the American Oriental Society*, Vol. 37, p. 314, below.

the phrase *isshôth lappîdôth barâq*, fires of torches of lightning, or fiery flashes of lightning, which may have been used in the poetic description of the great thunderstorm, when the elements were in league with the Israelites or, as the ancient poet says, the stars fought against Sisera. *Isshôth*, fires, before *lappîdôth*, torches, was misread *eshth*, wife. There was no prophetess Deborah; the author of the so-called Song of Deborah was a man of the Issacharite city of Deborah, the modern *Debûrîyah* at the foot of Mt. Tabor.<sup>6</sup>

Ps. cxxxii glorifies Zerubbabel's inauguration of the restoration of the Second Temple; and Ps. xxi was composed for the coronation of Zerubbabel. Also Ps. xx was written by one of his followers.<sup>7</sup> In note 1 to my paper on the birthplace of David and Christ<sup>8</sup> I pointed out that the first four couplets of the poem in Is. ix. 2-7, beginning *The people that walked in darkness have seen a great light*, praise Cyrus's edict permitting the Jews to return to Jerusalem, while the second four couplets, beginning *For unto us a child is born*, hail the birth of Zerubbabel, the grandson of the last legitimate king of Judah. In my *Book of Micah* (Chicago, 1910), p. 51, n. †, I stated that also Is. xi. 1-8 referred to Zerubbabel.<sup>9</sup> We must omit the *wě*-prefixed to *yaçâ*, and translate, not *And there shall come forth a rod out of the stem of Jesse*, but *A sprout has come out from the stump of Jesse*. The tree of the Davidic dynasty had been cut down, but now there was a young shoot from the rootstock. This patriotic poem, which con-

<sup>6</sup> See my address on "Armageddon" in *Journal of the American Oriental Society*, Vol. 34, p. 418, and my paper "Zerubbabel and Melchizedek" in *Journal of the Society of Oriental Research*, Vol. 2, p. 79 (Chicago, 1918).

<sup>7</sup> See my translations of these three psalms in *Journal of Biblical Literature*, Vol. 33, p. 168; Vol. 37, p. 213; cf. p. 215, note 6.

<sup>8</sup> See *Orientalische Literaturzeitung*, Vol. 12, col. 67 (February, 1909).

<sup>9</sup> The beautiful old Christmas hymn *Es ist ein Reis* (not *Ros*!) *entsprungen aus einer Wurzel zart*, which was set to music by Michael Prætorius in 1609, is based on this poem.

sists of three triplets with 3 + 3 beats in each line,<sup>10</sup> should be translated as follows:

- 1 The stump of Jesse has sprouted,  
a shoot grows up from its roots;
- 2 Upon it will rest JHVH's spirit,  
a spirit of wise discernment,  
A spirit of counsel and valor,  
a spirit of reverent awe.<sup>11</sup>

JHVH will endow the Davidic scion with wisdom and discrimination, he will be a statesman and a warrior, and a devout worshiper of JHVH; so he will be worthy of the throne of David, and he is the legitimate heir and well-armed to defend his claims:

- 5 His hip-girdle will be Right,  
and Troth the belt of his loins;
- 3 He'll not judge a cause at first blush,  
nor decide a case at first ear,
- 4 But his mouth will smite the ruffian,  
his lips will slay the wicked.

His rule will be firm, but just, so that every one will feel secure, even the weakest and most helpless of his people will be safe. If any one should try to injure an orphan or a young child, he will not succeed:

- 8 At the asp's hole sucklings will play,  
and weanlings at the den of the viper;
- 6 The wolf will lodge with the lamb,  
the leopard lie down with the kid,  
Young lions and fatlings will be comrades;  
a young boy will be their leader.<sup>12</sup>

<sup>10</sup> Each line comprises two hemistichs, and each hemistich has three beats. For typographical reasons the two hemistichs of a line are printed, not in one line, in two columns, but in two lines. Cf. note 117 to my paper "Was David an Aryan?" in No. 753 of *The Open Court*, February, 1919, p. 96.

<sup>11</sup> The Hebrew word *knowledge* denotes also *consideration*, regard, respect, reverence.

<sup>12</sup> Cf. pp. 24 and 161 of the translation of Isaiah in the Polychrome Bible. The words omitted in the present translation represent secondary additions. The Hebrew text (with all glosses) of this and the following poems will be published in Vol. 40, pp. 64-75, of the *American Journal of Philology*.

This zoological imagery must not be interpreted literally. Jesus says: Beware of the false prophets who come to you in sheep's clothing, but inwardly they are ravening wolves (Matt. vii. 15). He called the Scribes and Pharisees *serpents and brood of vipers* (Matt. xxiii. 33). In Ps. xxii, the first three heptastichs of which may have been composed after the death of Judas Maccabæus in 161, while the last two may have been added under the reign of John Hyrcanus, about 130, the Maccabean poet says:

16a Many dogs have surrounded me,  
 13a showing their teeth and sinking  
 16c Their fangs in my hands and my feet<sup>13</sup>  
 13b like a ravening, roaring lion.<sup>14</sup>

This should follow the opening lines:

1 My God, why didst Thou forsake me?  
     far from my cry art Thou;  
 2 Daily I cry to my God,  
     e'en at night I have no pause.<sup>15</sup>

The dogs (or sleuths) are the agents of Antiochus Epiphanes searching for copies of the Law and hounding all faithful Jews who refused to obey the king's order to abandon the religion of their fathers. In verse 12 we find:

12 Many steers have encompassed me,  
     bulls of Bashan encircled me.

The Romans called the elephants of Pyrrhus's army *boves Lucae* or *Lucani*, bulls of Lucania (Plin., VI, 16). The *bulls of Bashan* allude to the elephants sent with the Syrian army against the Maccabees.<sup>16</sup> On the other hand, Amos

<sup>13</sup> This hemistich has often been misinterpreted as referring to the crucifixion of Jesus.

<sup>14</sup> See *Johns Hopkins University Circulars*, No. 163, p. 56, note 17; *American Journal of Semitic Languages*, Vol. 23, p. 232, note 36; Haupt, *Biblische Liebeslieder* (Leipsic, 1907), p. 121, note †.

<sup>15</sup> See the abstract of my paper on "The Last Words from the Cross" in *Journal of the American Oriental Society*, Vol. 37, p. 21, below.

<sup>16</sup> See my explanation of Ps. lxviii in *American Journal of Semitic Languages*, Vol. 23, p. 235, note 45.

in the final section of his prediction (c. 737 B. C.) of the fall of Samaria (722 B. C.) calls the fine ladies of Samaria *kine of Bashan*. The Israelitic poet says (Am. iv. 1-3):

1 Hear ye this proclamation,  
ye kine of Bashan!  
Who are on the mount of Samaria,  
crushing the needy,  
Who say to their lord (and master):  
Serve in, let us feast!

2 By His holiness JHVH has sworn:  
The days are coming,  
When your lap will be lifted with gaffs,  
your rump with hooks;

3 In scraps will ye be dragged out,  
to rot in the sun.<sup>17</sup>

The conclusion of the third stanza of Ps. xxii is:

20 Deliver my soul from the sword,  
my forlornness from the power of the dogs,  
21 From the jaw of the lion save me,  
my misery from the horns of the bisons.

We use *sleuths* for detectives; *sheep-dog* for chaperon; *dog* for a currish, sneakish scoundrel; *wolf* for a cruel, cunning man; *tiger* for a hector or bully; *ass* for a stupid fellow; *dragon* for a spiteful woman; *snake* for a treacherous person. A modern prophet might predict the millennium in Wall Street by saying:

No lambs will then be fleeced,  
the bulls and bears agree;  
The lions will be modest,  
the asses bright and quick;  
The wolves will all be gentle,  
the geese all smart and clever.

A cartoon in the *Baltimore Sun* (of December 26, 1918, p. 3) showed a mother with her child, carrying a basket containing some Liberty bonds and a wildcat (stock pro-

<sup>17</sup> See *Journal of Biblical Literature*, Vol. 32, p. 117; cf. Vol. 35, p. 287.

moter) lying in wait. The poet who composed the three triplets in Is. xi. 1-8 simply meant to say that under the reign of the Davidic scion Zerubbabel the most disparate elements would be united. Judah will be homogeneous and harmonious; there will be no disparity, no incompatibility, no violence, no treachery; the most desperate elements will be tame, gentle, tractable.

The young boy who will lead Judah in the future is the new-born Davidic prince Zerubbabel. He is the scion of whom the patriotic poet in Is. ix. 6 says: *Unto us a child is born, unto us a son is given*. Zerubbabel seems to have been born in 538, when Cyrus had issued his decree permitting the Jews to return to Palestine, so that Zerubbabel would have been nineteen years old at the time of his coronation in 519. The first stanza of the poem at the beginning of Is. ix glorifies the termination of the Babylonian Captivity:

2 Those who walked in darkness  
    beheld a great light;  
Those who dwelt in gloom—  
    upon them it dawned.<sup>18</sup>

The meter is the same as in the Hebrew original of the Benedictus, 2 + 2 beats in each line. In the Benedictus (Luke i. 78, 79) we read:

Through our God's mercy  
    the dayspring has looked on us,  
To bring light to the tenants  
    of darkness and gloom.

The similarity between Is. ix. 2 and Luke i. 78, 79 has been noted before,<sup>19</sup> but no one perceived that the darkness and

<sup>18</sup> The preceding verse, which is a gloss to verse 7, alludes to the disgrace of Galilee in 738 and its rehabilitation in 103; see note 5 to my paper "The Aryan Ancestry of Jesus" in *The Open Court*, No. 635; cf. Haupt, *The Book of Micah* (Chicago, 1910), p. 49, line 2.

<sup>19</sup> See, e. g., Johannes Weiss, *Die Schriften des Neuen Testaments*, 2d ed. (Göttingen, 1907), Vol. 1, p. 422.



the gloom in both passages referred to the Babylonian Captivity. The Jewish exiles, who have lived in the gloom of the Babylonian Captivity, have followed the meteoric career of Cyrus who has given them permission to return to Jerusalem. The morning of redemption has dawned upon them. Their sufferings are over, their mouths are filled with laughter, their tongues with shouts of joy (Ps. cxxvi. 2). They gratefully apostrophize Cyrus:

3 Thou hast increased exultation,  
hast given great joy;  
They joy over thee<sup>20</sup>  
as men joy in harvest.<sup>21</sup>

4 For the yoke they had to bear,  
and the bows they had to shoulder,<sup>22</sup>  
The rod of the driver—  
them thou hast broken.<sup>23</sup>

The Babylonian Captivity is ended, the Chaldean dominion is destroyed. JHVH has severed the cords of the wicked (Ps. cxxix. 4). Quelled are the jeers of the proud, the contempt of the arrogant (Ps. cxxiii. 4). Our soul has escaped like a bird from the fowler's clap-net; the net is broken, and we are free.<sup>24</sup> There will be an era of universal peace. Nation will not lift sword against nation, neither will they learn war anymore. They will beat their swords

<sup>20</sup> Lit. *before thee*. In Assyrian *to rejoice before a person* means *to welcome him*.

<sup>21</sup> The words omitted represent secondary additions; cf. above, note 12.

<sup>22</sup> In European yokes the bows enclosing the necks of the animals are fastened above the cross-bar or body of the yoke, whereas Oriental yokes are open below and are fastened under the necks of the oxen with cords or thongs; see the cuts in the translation of Ezekiel in the Polychrome Bible, p. 169, and col. 7022 of the *Century Dictionary*; cf. *Journal of Biblical Literature*, Vol. 36, p. 252.

<sup>23</sup> For the correct interpretation of this couplet see *Journal of Biblical Literature*, Vol. 32, p. 113, note 23.

<sup>24</sup> See Pss. cxxix. 4; cxxiii. 4; cxxiv. 7.

and spears into peaceful hoes.<sup>25</sup> All armor will become useless:

5 Every clanking shoe<sup>26</sup>  
and cuirassed corselet<sup>26</sup>  
Will go to the smelter  
to feed the fire.<sup>27</sup>

This era of peace will see the restoration of the national independence of the Chosen People. We have now a legitimate heir to the throne of David, Zerubbabel, the new-born grandson of King Jehoiachin of Judah, who will prove a worthy successor to his famous ancestor:

6 A child is born to us,  
a son is given us,  
On whose head there will be  
the crown of sovereignty.<sup>28</sup>

He will restore the national independence of Judah and sit on David's throne. He will be not only a wonderful counselor, but also an *êl-gibbôrîm*, a leader of warriors, i. e., a statesman-warrior like the Duke of Wellington whom Lord Tennyson called in his ode on the death of the Duke in 1852:

Great in council and great in war,  
Foremost captain of his time.<sup>29</sup>

But he will also be a father of his people and a prince of weal. His reign will inaugurate a new era of peace and prosperity. The poet predicts:

<sup>25</sup> See the Maccabean passage Mic. iv. 3; cf. Haupt, *The Book of Micah*, p. 12.

<sup>26</sup> The clanking shoe is a warrior's shoe provided with greaves protecting the front of the legs below the knee, and the cuirassed corselet is a buff-coat with a breast-plate and a back-piece; see Delitzsch and Haupt, *Beiträge zur Assyriologie*, Vol. 3, p. 174, lines 14 and 17, and the cut on p. 185; cf. Vol. 6, Part 1, p. 99, line 8; p. 100, line 14.

<sup>27</sup> See Haupt, *The Book of Micah*, p. 51, note 30; *Journal of Biblical Literature*, Vol. 35, p. 283.

<sup>28</sup> See *Journal of Biblical Literature*, Vol. 32, p. 113, note 23.

<sup>29</sup> See the conclusion of my paper on Heb. *mô'êg*, counsel, in *Journal of Biblical Literature*, Vol. 37.

They'll give him the names<sup>80</sup>  
 Wonderful Counselor,  
 Captain, Father of the Flock,  
 and Prince of Weal.

7 Weal without end!  
 he'll increase the dominion  
 Beyond David's throne  
 and beyond his kingdom.

His dominion will be more extensive than the kingdom established by the founder of the Davidic dynasty. Zerubabel will be *malkî-çédq*, the legitimate king, the rightful ruler. His throne will be based on his legitimate claims, and it will be supported by his just reign, firmly established for all time to come. Therefore the poet concludes:

He'll establish it with justice  
 from henceforth for ever.  
 The zeal of JHVH  
 will carry this out.

This prediction may seem extravagant, but with God all things are possible (Matt. xix. 26). If it be marvelous in the eyes of the remnant of this people in these days, should it be also marvelous in mine eyes, says JHVH Sabaoth (Zech. viii. 6). If the Davidic dynasty were not restored, it would be a stain on JHVH's honor, and JHVH is solicitous for His honor. He will aid us for the sake of the glory of His name, lest the heathen say, Where is their God?<sup>81</sup>

Now, if we restore the Hebrew original of the Benedictus in Luke i. 68-79, we obtain two stanzas with the same meter as in Is. ix. 2-7, and, as in the patriotic poem in Is. ix, the first stanza refers to the Babylonian Captivity, and the second to the new-born Davidic scion Zerub-

<sup>80</sup> Lit. *his name will be called*. The phrase *to be called* is often used in Hebrew in the sense of *to be*; see *Journal of Biblical Literature*, Vol. 34, p. 46. For *Heaven did not exist* the Babylonians said *Heaven was not called or had no name*; cf. R. W. Rogers, *The Religion of Babylonia and Assyria* (New York, 1908), p. 107.

<sup>81</sup> See my explanation of the penitential psalm *De Profundis* in *Hebraica*, Vol. 2, p. 100, note 5.

babel. The form of the Magnificat, on the other hand, resembles the poem in Is. xi. 1-8: both consist of three triplets; but while the lines of the poem in Is. xi have 3 + 3 beats, the lines of the Magnificat are elegiac pentameters (with 3 + 2 beats).<sup>32</sup> The Magnificat is much later than the Benedictus: the former is a Maccabean psalm, while the Hebrew original of the Benedictus is one of the earliest psalms, written at the end of the Babylonian Captivity. There are no pre-Exilic psalms.<sup>33</sup> The oppression of  $\text{JHVH}$ 's servants,<sup>34</sup> referred to in the Magnificat, is the Syriac persecution, the victory He gained with His arm alludes to the Maccabean victories, the proud He scattered are the Greeks, the rulers whom He hurled from the thrones are the kings of Syria, e. g., Antiochus V Eupator in 162 and Demetrius I Soter in 150, and the lowly whom He exalted are the Jews: the stone which the builders rejected became the keystone (Ps. cxviii. 22).<sup>35</sup> Weiss's (cf. above, note 19) view that the potentates may allude to Pilate and Herod Antipas, and that the proud may be the members of the Sanhedrin, especially the high-priestly family of Annas and Caiaphas, is not satisfactory.

The original form of the Magnificat may be translated as follows:

46 My soul magnifies  $\text{JHVH}$ ,  
 49b holy is His name;<sup>36</sup>  
 48a For He noticed His servants' oppression,  
 46b and my spirit rejoiced.  
 50 His mercy is on those who fear Him  
 from generation to generation.

<sup>32</sup> See note 21 to my paper "The Son of Man" in *The Monist*, January, 1919, p. 130.

<sup>33</sup> See my paper "Was David an Aryan?" in No. 753 of *The Open Court*, February, 1919, p. 94.

<sup>34</sup>  $\text{T\eta\varsigma δούλης αὐτοῦ}$  in Luke i. 48 is an editorial adaptation for  $\text{τῶν δούλων αὐτοῦ}$ .

<sup>35</sup> See Haupt, *The Book of Micah*, p. 33, note 16.

<sup>36</sup> It is necessary to transpose the second hemistichs in verses 46-49, and verse 50 should precede verse 49.

- 49 Great things did Shaddai<sup>37</sup> to me,  
 48b generations will bless me.  
 51 With His arm He gained the victory,  
     He scattered the proud;  
 52 From their thrones He put down potentates,  
     and exalted the oppressed.
- 53b The rich He sent away empty,<sup>38</sup>  
 53a filled the hungry with good things.<sup>39</sup>  
 54 He helped His servant Israel,  
     not forgetting His mercy,<sup>40</sup>  
     As He had promised unto our fathers,  
     Abraham and his seed.<sup>41</sup>

This hymn may have been composed under the reign of the Maccabee Simon (142-135). The prototype of the Magnificat, on the other hand, the so-called Song of Hannah (1 Sam. ii. 1-10) refers to Zerubbabel: he is the anointed whose horn JHVH exalts, the king to whom JHVH imparts strength, whose foes He will shatter. JHVH will restore the Davidic kingdom and repeople Jerusalem. He can make a barren woman (Judah) bear seven,<sup>42</sup> while a fruitful mother (Persia) withers.<sup>43</sup>

From dust He raises the lowly,  
 from the ash-heap He lifts up the needy,

<sup>37</sup> Shaddai is an epithet of JHVH; the original meaning may be *mountain-god*; cf. 1 Kings xx. 23 and 28.

<sup>38</sup> Cf., e. g., 2 Macc. iii. 28; iv. 26, 42; v. 7; viii. 11, 25, 36; 1 Macc. xv. 31; xvi. 8.

<sup>39</sup> See my explanation of Ps. xxiii in *American Journal of Semitic Languages*, Vol. 21, p. 136; cf. 1 Macc. iv. 56; 2 Macc. x. 6.

<sup>40</sup> From the Hebrew point of view, it would be more accurate to translate: *He did not forget His mercy, helping His servant Israel. For He made creating we find in Hebrew He created to make* (Gen. ii. 3) and the phrase *He spake saying* really means *He said speaking*; see *Journal of Biblical Literature*, Vol. 34, p. 71, below; cf. below, note 46.

<sup>41</sup> The words omitted represent secondary additions; cf. above, note 12.

<sup>42</sup> Cf. Zech. viii. 4; *Journal of Biblical Literature*, Vol. 32, p. 107, line 7, and p. 110, line 1. *The houses were not builded* (Neh. vii. 4) means *the families were not large*; see *Johns Hopkins University Circulars*, No. 114, p. 108.

<sup>43</sup> Cf. the remarks on the rebellions in the provinces of the Persian empire after the assassination of Pseudo-Smerdis (522) at the beginning of my paper "The Visions of Zechariah" in *Journal of Biblical Literature*, Vol. 32, p. 107.

And makes him sit among nobles,  
and glorious thrones he inherits.<sup>44</sup>

Jerusalem was an ash-heap after the catastrophe of 586.

The tone of the Song of Hannah as well as of the Magnificat and the Benedictus is national rather than individual, and all three hymns are manifestly incongruous to the situation they are supposed to illustrate, although the compiler of the Judeo-Christian legends prefixed to the Third Gospel made some changes in the original text of the Benedictus: apart from the insertion of *nabî*, prophet, before *'elyôn*, supreme, which spoils the rhythm, and the other changes alluded to above, he changed the pronominal suffixes in the second line of verse 76. The original text, it may be supposed, was: Thou'lt walk before *us* to clear *our* ways, i. e., Thou wilt lead us in removing all obstacles hindering the restoration of the Davidic kingdom. This was changed to Thou'lt walk before *Him* to clear *His* ways, and finally *the Lord* (or *יהוה*) was substituted for *Him*, an expansion which we often find in the Old Testament.

The original form of the Benedictus may be translated as follows:

68 Blessed be *יהוה*,  
the God of Israel,  
Who has looked on His people,  
and sent it redemption,  
69 And raised for us  
a horn of deliverance<sup>45</sup>  
71 From the power of our foes,  
from the hand of our enemies,  
74 To set us free and permit us  
to serve Him without fear.<sup>46</sup>

<sup>44</sup> See the translation of the Song of Hannah on p. 621 of my paper cited above, in note 1.

<sup>45</sup> The words omitted represent secondary additions; cf. above, note 12.

<sup>46</sup> Here again it would be more accurate to translate: *He set us free and permitted us to serve Him without fear, raising for us a horn of deliverance from the power of our foes, from the hand of our enemies*; cf. above, note 40.

The redemption is the termination of the Babylonian Captivity; the horn of deliverance is Cyrus;<sup>47</sup> the foes are the Babylonians.<sup>48</sup> In the second pentastich the patriotic poet hails the new-born Davidic scion Zerubbabel who seems to have been born at the time when Cyrus gave the Jews permission to return to Palestine. The poet says:

76 And thou, O child,  
wilt be called<sup>49</sup> exalted,  
Thou'lt walk before us  
to clear our ways.

78 Through our God's mercy  
the dayspring has looked on us,  
79 To bring light to the tenants  
of darkness and gloom,  
And guide our steps  
to the path of weal.<sup>49</sup>

The child apostrophized in the Benedictus is not John the Baptist, but Zerubbabel, the grandson of the last legitimate king of Judah, who rebelled against Darius Hystaspis in 519 and was probably put to death, perhaps crucified.<sup>50</sup>

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<sup>47</sup> The Zionists may call President Wilson a *horn of deliverance*.

<sup>48</sup> According to Weiss (cf. above, note 19) the foes are the Romans; see *op. cit.*, Vol. 1, p. 421, *ad* 72.

<sup>49</sup> The second stanza is not a Christian addition to an original Jewish Messianic song; cf. *Journal of Biblical Literature*, Vol. 21, p. 50, and note 6 to my paper cited above, in note 1.

<sup>50</sup> Cf. Hastings' *Dictionary of the Bible*, Vol. 4, p. 979; Cheyne-Black, *Encyclopædia Biblica*, col. 5413; Critical Notes on Isaiah, p. 198, in Haupt, *The Sacred Books of the Old Testament in Hebrew*; cf. above, note 5.